The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6156 | Saturday, July 2nd 1960 | Price 4d.

INVISIBLE RELIGION

THERE are many people within and outside religious bodies who are seeking some tangible new contribution they can make out of their own spiritual experience to what may be called a new world.

For out of the present a new world has to be born. And it is not the world of increased production and higher comfort for all, although this is good for everyone, particularly if everyone will use it for the good of all, and not merely for national selfishness. Which is a problem in itself.

So many people are seeking, even within the religions which they devoutly profess, a new spiritual vision which will help them to feel they are taking a vivid part in a world, say, which shall not be daily threatened by threat.

It is so little noticed that the greatest change which has taken place in the first half of this extraordinary twentieth century is the rise of the new Russian and Chinese civilisations. Probably nothing like it in comparable size or swiftness of execution has ever taken place before. The whole face of mankind has been changed. About half the world's population, almost unnoticed by the West until recent times, is now moving forward to positions not merely of power but—as contrasted with the past—new attainments of civilisation.

This according to the West ought not to be. The faith of the West lies in the idea of freedom. Without this idea, it has been thought, the new civilisations would collapse or at least never catch up with the West in spiritual and material power. This was the constantly reiterated faith of the late John Foster Dulles.

The Real Challenge

This faith of the West as applied to the East has up to now proved false. For whatever the reasons, the new civilisations work. The reaction in the West has been to ignore this. There was something phoney about it. It ought not to be and therefore never was.

The spiritual challenge to the West is how to live in spiritual concord, without surrendering its own truths, with the new East, without expecting the East to surrender what it considers to be its truths.

This is not merely a matter of contrasting communism and all its works with all the works of Western civilisation. It lies much deeper. It lies in the spiritual capacity of believing what is fundamentally true for oneself without seeming to deny what is fundamentally true for the other person. The whole modern challenge lies in this need. Is it possible, for instance, for a Catholic to worship in one of the great cathedrals of the West without seeming to declare war in spiritual terms on communism? If he cannot, then the issue must be faced that on these terms never can the East and West be joined. Never can the new face of mankind be recognised for what it is. Peace, or what is described by that name, must be maintained by the balance of terror and by all the implied horrors.

Again the Invisible Church

All this of course applies to the East as well as to the West. Perhaps more desperately so in the dogmas that now guide the East. It is so plain that in the new mankind a spiritual life has to be created that does not fundamentally destroy in intention the spiritual life of the opposite person.

This is unlikely to be done by mass movements. It is unlikely to take place in mass in the Catholic Church or for that matter in other churches and outside them. Every mass movement usually holds some kind of dogma or limited belief which holds it together. It is unlikely to be done in the mass in the East.

But everywhere there are persons who are seeing what can be done, and no doubt they exist in representative Catholicism as elsewhere. One of the certain forms of communion in the new mankind is the existence of persons who say in one form or another, "I do not accept your dogmas or social cliches. I do not believe your headlines, creeds or party clap-trap. I intend to live by my own soul".

This is probably the new invisible church that is being created unknown and unseen in the new civilisation of the world, West as well as East.

It is not easy to resist every kind of mass pressure. It is very difficult to live by a truth that does not demand in essence the destruction of the truth of someone else.

In the new civilisation a new church is being born, it is the invisible church. To it belongs masses of the unknown. The faith has to be held that some day out of this invisible church a visible one will arise, and the unknown will recognise themselves as known in the redemption of mankind.

It's Catching On!

Recently we told of how Santa Claus in the person of Mr. J. W. McKay called upon us to make a substantial gift to assist in the rising of ministerial stipends. Mr. McKay expressed the hope that this would encourage others, who might be in receipt of bonus issues, to follow his example.

The Secretary of the Assembly has received a letter asking him if the Assembly can accept 33½ shares of a new Cornwall

bonus issue. The Secretary has decided that he can accept this offer, and the donor, who wishes to remain anonymous, has suggested that a little publicity to this might encourage others to follow suit. The Secretary could not agree more.

John Kielty.

THE QUEST OF MIDDLETON MURRY

By Arthur Peacock

AMONG interesting books which have appeared in recent times is a volume entitled "Lay Sermons" consisting of addresses which Middleton Murry gave over a number of years to members of a community who lived together and shared life in a farming venture in Essex. They make stimulating reading for they provide insight into the mind and outlook of this sensitive man who was continuously caught up in an inner struggle with problems of faith and belief, and who had the courage to give testimony both in word and writing to his deepest thoughts and feelings.

Incidentally, I wonder how many Unitarians realise that as a boy Murry was a scholar at the Peckham Unitarian Sunday School and has written appreciatively of the readings, given there on Sunday afternoons, which first aroused his interest in great literature. Later in life when residing in Hampstead he found himself next-door neighbour to Helen Thomas, widow of the poet Edward Thomas, who as a young girl attended with her family the Unitarian Church in Wandsworth.

★

In one of the sermons in this recent book Murry recalls how in the 'thirties he founded a literary magazine called "The Adelphi" and how he sought to gather around him a group of young writers whom he hoped might be bound together by what he described in his first editorial as "faith in life". Recalling this in his sermon Murry admits that reflection led him to realise that this phrase was vague. "This faith in life" he wrote in the Adelphi editorial "may be held in a thousand different ways. It means that life is important and that more life should be man's endeavour, that the writer who gives us life, the men of science who seek to make our knowledge and command of it more central, and all of those who try to express by the written word their connection with man's conduct of life in its most pressing concern, are knit together by a common conviction that man must be true to his own experience".

"The Adelphi" ran for several years and for some time won a circulation such as few such journals enjoyed in those days. Murry certainly had a distinguished band of contributors around him. Creative writers, men of science and humanists—"those whose focus point was the conviction that man's conduct of life was the most pressing concern".

★

The journal had not been running very long before its gifted editor began to realise that among his friends there existed very different ideas as to what was meant and implied by his use of the phrase "faithfulness to experience". He found himself in a position of isolation. Contributors from the three groups were expressing their thoughts, and stimulating thinking, but there was no real sense of unity among them. In fact, at times there was much division. As the sensitive editor began to reflect upon the situation he perceived that "faithfulness to experience" meant something much more significant to him than to some of his friends. He began to see that the faith "that only by being faithful to experience can one come to have life and have it more abundantly, was essentially a faith in a God of Love".

"That is what it comes to" said Middleton Murry in his sermon many years later, "for how could faithfulness to experience, that is, receiving into the very depths of one's being the things that happen, being passive and receptive to them, bring one more abundant life—unless behind all experience there is a power of love".

★

The discovery that this is what the phrase really meant to him while for some of his colleagues it meant something very different, even in some cases a denial of God, led him to realise why his literary project was not achieving its goal. The sermons which find place in this volume show us something of Murry's subsequent spiritual pilgrimage, one which led him to abandon a keen political concern, a definite pacifist conviction, and to become a member of the Christian church. In the evening years of his life he found much peace and happiness as a worshipper in a small Norfolk parish church, although as Canon Vidler has pointed out, Murry was never able to accept all the traditional dogmas and beliefs of the church. Murry came to see that once the conviction was everything to him, the only community to which he could be at home spiritually was the Christian community, and he came to feel that this should be a similar step for anyone who went through an experience like to his own.

Thirty years passed between the time when this sensitive literary critic and editor made his "Adelphi" affirmation and the moment when he made his final commitment. In fact although in that period of time he had written many books and to use a phrase of F. A. Lea his biographer "done much thinking aloud", for him things had come full circle. In the days after his first wife Katherine Mansfield died Murry felt that the bottom had gone out of his world; that nothing mattered any more. He went away and shut himself up in a cottage in Ashdown Forest. But calmer reflection led him to write not long after "The religious experience is really a very simple thing" . . . . "It is the coming of a moment to a man who has done his utmost to open his heart and mind faithfully to all experience, when he realises that all of his bitterest sufferings, his defeats and dismays, have been for a purpose. He sees quite simply, that there is an order and a harmony in the world, and he is become a conscious part of it . . . . It is as though, the weary wind-battered plant had miraculously put forth a flower". "Once we have found it" he declared "all is well".

Middleton Murry's place as a literary critic will long be the subject of argument for he was a writer who could baffle and bewilder, irritate and annoy no less than stimulate and enthuse. But as one comes to know the story of his spiritual pilgrimage, and reads the comment on it by both his biographer and his widow, it is to be reminded of Younghusband's words in "The Gleam"—"Religion is not like a coat which can be put on and off from the outside. It is like beauty, it must be seen and felt from within".

SO RELIGIONS ARE BORN

by Samuel Paul Eze

(The following report is taken from the May-June issue of The Humanist the entirely other Journal of the American Humanist Association.)

This audited account of a strange event in Northern Nigeria was submitted by the Secretary of the Nigerian Humanist Association which was established in 1954, largely through his efforts, and became associated with the International Humanist and Ethical Union in 1959.

On Wednesday, September 23, 1959, something happened at Kaduna, Northern Nigeria, which is making people say that the age of miracles is not past. People are calling it the Miracle of the Rain Tree.

A heavy rain, accompanied by a gale, had fallen on the night of September 21. Many giant trees were felled, and many houses had their roofs blown away. Among the giant trees was one that stood along Sokoto Road, close to the Government Catering Rest House. This tree fell right across the road and obstructed traffic.

On the morning of Tuesday, September 22, a handful of labourers were sent to cut up the fallen tree and push its trunk and branches off the road to make way for traffic. They worked

all day, chopping off its branches, but they could not finish the job. On the morning of Wednesday, September 23, the labourers went back to their task. One of the labourers had just finished spitting on his palm before dealing the remaining branch of the tree a cut that would sever it from the main trunk, when the thing happened.

Under the very eyes of the labourers—under their scared and flummoxed eyes—the giant tree suddenly rose, trunk and all, back to its former position and, in the process, lost only the already chopped-off branches!

And the labourers? When this miracle happened, they all dropped their axes and matchets as one man and ran for dear life, shouting wildly that a miracle had taken place. Their fear-ridden shouts soon attracted a huge crowd. But none of the crowd would touch the tree. People just stood near the tree, gaping at it and at the loose soil that its falling had thrown up.

Throughout Kaduna, the story of the Risen Tree soon became a household word. Sick and healthy rushed to see it—some to try to touch it so that its mysterious powers might cure them, and some to confirm what had been told them. Very soon the potentialities of the miraculous tree started to overcome the fear of the crowd that had gathered to see it. It suddenly dawned on those near it that if it could defy all known natural laws, then it must have in it some mysterious powers—powers that would give long life and health and wealth to those who touched it.

Within a few minutes, all the bark of the tree within matchet-height had gone—cut away by those who believed that their lives would be prolonged if they dropped a part of the bark in their drinking water and drank it, and by those who believed that they would be protected from all harm by having the bark of the tree close to their person.

At the time of this writing, hundreds of people have been going to the foot of the tree every day to say their prayers, after which they generally drop coins and other possessions for the use of the gods whom they believe to be living in the tree.

Most likely explanation of the "miracle" is that the tree's roots were still fast in the ground, and that—when the tree was relieved of its heavy branches—their elasticity was such as to draw the tree upright again. But in the absence of any scientific debunking, the miracle has led to many faithful Christians and Moslems throwing away their Bible and Koran and rushing to say prayers to the tree.

A handful of people, indeed, have started a new religion based on veneration of the Risen Tree. And this new religion has been attracting a great many converts, especially among the northerners themselves.

What is, however, not known is how much tolerance the mainly Moslem Government of Northern Nigeria will show the Risen Tree.

Will the Government close its eyes to the story of the tree's mysterious powers that has made many converts, or will it challenge the validity of this story by ordering that the tree be rooted up in the presence of thousands of spectators? No one can tell.

A LAYMAN'S DIARY

June 12 (Sunday). In the *Brains Trust* this afternoon (BBC Home Service), Lord James, the High Master of Manchester Grammar School, was asked whether a headmaster should warn his boys against taking part (while at school) in political activities which might be held up against them in later life. His answer, I am glad to record, was a resounding "No". He went on: "I might well say to a boy, 'So you're marching to Aldermaston? I don't agree with you, but jolly good luck to you all the same'. But as for warning a boy that action of that kind might be quoted against him later on, that would be very wrong: it would be inviting him to commit a treason against all his most sincerely held ideals." Lord James did, however imply—and this I was sorry to hear—that it was not, in his opinion, unreasonable for a headmaster to disclose to an employer what he knew about an ex-schoolboy's early political views, after the boy had left school and was applying for a post with, say, the Atomic Energy Authority.

June 13. *Manchester.* My job occasionally takes me away from Greater London for a few days, and from now until Friday I am visiting towns in South East Lancashire. It is always a tonic to get back to Manchester for a few days. More so than ever, now that new buildings are springing up and there is an air of expansion and prosperity about. The most cheerful sight this evening was a row of perky new municipal houses, each with its own lawn and garden, in one of the more desolate parts of Hulme. And, taking a late stroll through Moss Side, in the glow of a rather damp red sunset, I felt, from a dozen little indications, that the old city was in better spirits than it had ever been. My elation survived even the sight and sound of Maine Road football ground being made ready for a mammoth rally of Jehovah's Witnesses.

★

June 14. Usually when I am "on the road" the only cultural choice available in the evening is between *Double Your Money* (brrh !) on ITV in the one comfortable room in a small hotel (lit throughout by 25-watt bulb) and Audie Murphy recapturing Bataan single-handed at the local Gaumont or Essoldo. But tonight I was luckier. I picked up almost the last seat in the Free Trade Hall, where George Weldon was conducting the Hallé Orchestra in a Viennese programme of works by Suppé, Schubert, sundry Strausses, and Lehar. Lovely. By a coincidence, I found that the seat was almost exactly where I used to sit in the late 1930s, listening to the old Hallé play under Beecham and Harty, with such legendary soloists as Schnabel, Rachmaninov (how bored he looked !) Edwin Fischer, and Huberman (who was ill one night, and couldn't play the Brahms concerto, so they brought in, as a replacement . . . Fritz Kreisler !).

Tonight the orchestra gave us a gay, melodious couple of hours. That's how they *sounded*, anyway—they didn't *look* very gay, except for the irrepressible Arthur Percival (who now stiffens the "tail" of the first violins) grinning all over his face at the climax of the Radetzky March. I missed some familiar "early Barbirolli" faces: Wallace Jones no longer beams over his tuba and the immaculate Pat Ryan no longer leads the clarinets: and beneath "Horns" one reads no more the haunting names, "Otto Paersch, Raymond Meerts, A. Gaggs."

June 15. The Unnamed Society, a distinguished Manchester amateur theatre group, are this week doing *Waiting for Godot*. It seemed a kind of challenge; so I went tonight. In his latest book, Peter Bull (Pozzo in the London Production of 1955-6) records that when the play was put on in Brighton, on tour after the West End, it aroused "banging of seats and a certain amount of confusion" and on one night "a retired military gent could be heard inexplicably shouting above the turmoil: 'No wonder we lose the colonies if they put on drivel like this'." Not quite my sentiments, but I know how the poor chap felt. The parts of the two tramps were superlatively acted tonight. But . . . after seeing the play twice, I think I have earned a Godot Immunity Badge. (Readers will probably feel that they have earned one, too.)

Earlier in the day, passing through Rochdale, I was cheered by a sign outside a supper bar: "Fish and Chips Cooked by Electricity." A few days ago I saw a new poster on a London bus: it advertised a named orange drink, and said simply "Made By Squeezing Oranges". Can it be that advertisers are coming round to the view that a line of truth is better than a string of superlatives? I should like to think so.

June 17. Home again, invigorated by several days of Northern air. On my visit I made several detours to see the outside, at least, of any Unitarian church that happened to be near my port of call. As a result, one thought has struck me forcibly, and it is this. Nothing impresses a stranger more favourably than (1) neatly mown grass round a church, and (2) a bright, fresh, informative, welcoming church notice-board. And the converse is equally true. This may seem an obvious thing to say, but, judging from appearances, not every church committee thinks the same. (Full marks, by the way, to Rochdale, and to Cross Street, Manchester, their outside appearances convey a genuine welcome to the visitor.)

AFRAID OF GOD ?

By C. Binecliffe

The little man speaking from his open-air rostrum was "agin" all religions.

"Religion", he cried vehemently, "springs from fear and ignorance. Ignorant of how the world was created he projects his own creative power on to an imagined being similar to himself. Afraid of natural forces he ascribes them to his image. Lonely in a vast universe he . . . ."

Over the listening faces came his words.

The speaker on the next rostrum was less vehement but he also had something to say about fear.

"Fear", he explained, benevolently gesturing with his large white hands, "has no place in our religion. Fear is a mental illusion. It has no reality. Love alone is the Divine Principle. God is Love and perfect Love casteth out Fear. God wills us perfect health of mind and body."

The two speakers though poles asunder in everything else were in some kind of agreement that fear is a menace to man. They both believed that we all ought to be free from the fear of God and the fears of circumstances.

On the face of it their word appeared to touch a deep human truth. None of us enjoy being subject to fear. It can cripple our relationship with others. It sows seeds of distrust between nations, creates racial discrimination and crucifies goodwill. It can drag us down to the depths of misery. In its extreme manifestations it can make us sweat and tremble and can literally break us.

It does seem evident that the more able we are to prevent or banish fear from our affairs the better. And if in our incomplete sanity we still have to recognise it, to at least class it with such unworthy characteristics as treachery, selfishness and cowardice. For surely there is nothing about fear which we can admire. Our natural reaction to it is to banish it. If we are called upon to minister to a frightened child or an adult we try to remove the fear and inculcate courage.

Courage is something we can admire. Gallantry over adverse circumstances we can applaud. It was such hymns as "Dare to be a Daniel" and "Fight the good fight" which stirred our youthful imaginations. We understood the Scriptural injunction "Be of a good courage and I will go with thee", but such phrases as "The Fear of the Lord" aroused no enthusiasms.

★

On terms like these it seems only right and fitting that fear ought to be rooted out of religion. Surely we ought to preach a God of love rather than a God of Fear. The task of our day is surely to win men into the Kingdom, not to frighten them in. Surely we need to set the validity of the Christian Faith against the materialistic creeds, to set forth the wisdom and compassion of God rather than to push the Fear of God down men's throats.

Yet this half-forgotten aspect of the God with whom we have to do is not so easily ignored. Nor can it be transmuted in to a reverent awe by a psychological sublimation. It is *there*, in the depths of religious experience. It has the *inner* of reality which will not be blurred by goody-goody ideas of God's nature. It is our fear of God's living holiness. And it is a terrible thing to fall into the hands of the Living God.

By all means let us heartily sing our praises to his name, let us invoke his Presence in our diets of worship but let us also realise that if God revealed himself on our terms we should be smitten by a tremendous fear. God is not only an Inspirer, a Guide, a Comforter, He is also a holy, consuming moral fire for which we dabblers in religion are ill-prepared to face.

★

His awe-ful holiness is far more than a psychological unravelling of the knots and fears in the human heart, far more than a salve which we apply to humanity's social principles. It is a fire which can burn away our spiritual nothingness, a light which can blaze into our humanist scheming and a catharsis against our self proud sufficiency.

Even the angels veil their faces against God's awe-ful Holiness, yet we spiritually stunted human dolls dare prate of wanting to see His Reality and His Love.

Reality is there in Him. Love is there, an inexorable searing holiness, which if we glimpse but once will not only make us afraid but will leave us hungering and thirsting for more.

Afraid of God ?

"Are you afraid ?" said the Mole to the Rat in that enchantingly profound book, *Wind in The Willows*, when they found themselves in the presence of Pan, the great God of Nature.

"Afraid," murmured the Rat, his eyes shining with unutterable love, "Afraid of Him, O never, never ! And yet—and yet O Mole I am afraid."

The two animals crouching to the earth bowed their heads and did worship.

IT OCCURRED TO ME

By Muriel Hilton

I have been re-reading Rainer Maria Rilke's "Letters to a Young Poet" and in each paragraph there is a lingering satisfaction. Rilke is amongst the great poet letter writers of European literature and in his letters as he once stated he has put a great part of his creative genius.

When this translation by Reginald Snell was published in 1945 an unusually striking review of it appeared in the New English Weekly. I have recently been sent this by the reviewer who is a friend and find it expresses beautifully the impact of this book on me.

He says, "Rilke's fundamental counsel to the young poet is that he should strive to recapture what Schiller called the 'naive' of childlike attitude to people and things. Even in the midst of an artificial conventionalised society the child still retains that direct 'naive' approach which is the precondition of a poetic attitude to life. Only in childhood are we able naturally to appreciate things in that disinterested non-utilitarian way which Buber has characterised as the I-Thou relationship, and the true poet is the one who can love the nearest and most humdrum things in this way."

And then he quotes from a lecture he had heard by Dr. Elizabeth Wilkinson on Schiller's Aesthetic Letters in which she gave a homely illustration of this relationship to things of which Rilke would surely have approved. "A child," she said, "has not yet learned that things are for his use, though we do our best to hustle him into that attitude. Put a plate of pudding in front of him and watch him divide it into hills and valleys and guide the treacle into rivers and their tributaries. But then its 'Hurry up Tommy and get on with your pudding before it's cold!' Yet it is a pity thus to hustle him out of his contemplation, for all too soon pudding will be just something to be eaten and no longer something to be gazed at with wonder."

"To gaze at pudding with wonder" "to stand and stare" one must know solitariness and the theme of solitude pervades his letters.

It was pleasurable to read of Rilke's conception of marriage and indeed of friendship to which Mrs. Lindberg refers in "Gift from the Sea". He writes, "I hold this to be the highest task for the union of two people, that one shall guard the other's solitude. For it is the nature of indifference and of the multitude to acknowledge no solitude; love and friendship exists to give continually opportunity for solitude."

★

Recently members of the Sussex Branch of the Italic Handwriting society were privileged to hear Winifred Hooper speak on her experiences of teaching the Italic hand. Miss Hooper and Alfred Fairbank are responsible for the books "Beacon Writing" from which I learned and which so many enthusiasts find valuable. Her account of children's response to handwriting was of absorbing interest. Legibility was the first important factor, but there should also be freedom, a grace of movement and beauty. (Her own writing shows all these qualities to a marked

degree.) As in all crafts there must be discipline first and this is of inestimable value to the child. A love of good handwriting inculcated in early years expands to many subjects and can sharpen the perceptions in many directions. She and others spoke of several cases of children whose personalities had changed when they had become absorbed in writing beautifully. They had become more integrated and known the self-respect of a job well done, the satisfaction of creating a beautiful piece of work. There are many children who may not be able to achieve much in the arts or other spheres but can do well in the craft of handwriting. I have heard of adults who, after a serious illness have started to learn Italic handwriting and it has been one of the means of their recovery; indeed I have heard of one elderly man who said that without this craft he did not think he would have come through. The love and the creation of beauty is so natural to us that we are miserable without it.

It may seem a small contribution to life to write a legible and lovely hand, but there is much more in it than one at first imagines. For instance have we not all known the irritation which follows the pleasure of receiving letters, when even with the aid of a magnifying glass we haven't been able to decipher the writing? And how many misunderstandings have been caused by this? Conversely, what a deep pleasure there is in receiving a letter which is legible, free and beautiful and expresses our correspondent's individuality. For after the initial stages the Italic hand is wonderfully revealing of the individual characteristics of personality.

Yes, it is an excellent thing to inculcate a love of beautiful handwriting from early days; a love which can yield such pleasure in so many ways, helping to create beauty and harmony in a world where there is so much ugliness and discord.

★

"Cider for Rosie" by Laurie Lee has no doubt already been read by many readers of *The Inquirer*. It is a sheer joy; each page brims with colour and is bright with an imagery which only those with the gift of words can create. To read a poet's reconstruction of his childhood's days is a delight and a privilege.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Merger

Sir: In the issue dated 18th June there is news of the merger of the Unitarians and Universalists in the U.S.A. and I gather that this merger meets with your approval.

If the terms Unitarian and Universalist have their ordinary meanings then maybe you are justified, but why the terms humanist and theists? Obviously they do not have their usual meanings.

In the report by Dr. Tapp he says that the new association has a left wing that shades off into non-theistic humanism. Can this mean anything other than atheism?

It may be, as you suggest, that the Americans are forging something new but is it possible to agree that, atheists—non-theistic humanists if you prefer—and their fellow travellers should be permitted to belong to the Unitarian movement. I think not.

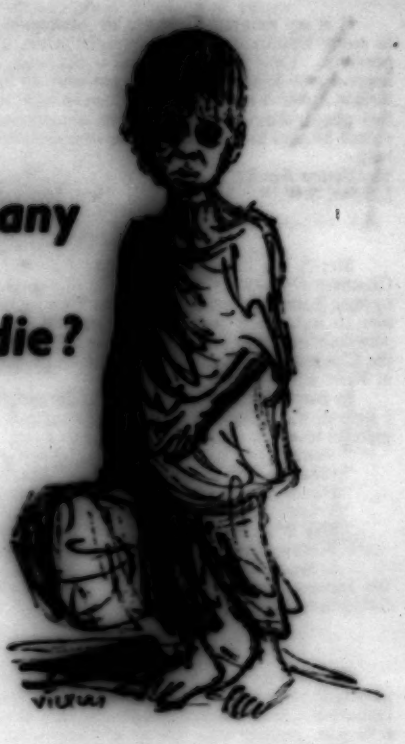
I prefer Robert Taylor's remarks in the same issue re the new Essex Hall congregation "we expect great things from God and attempt great things for God".

Preston. Yours, H. J. Leaver.

1944 Education Act

Sir: The General Assembly Council has asked the Social Service Department in association with the R.E.Y.D. to undertake a study of the above Act as it relates in particular to the daily act of worship in schools and to the provision of religious instruction. Early in September a questionnaire will be sent to ministers and churches and we hope that the same will receive so that its replies may help us to obtain the information we need.

(continued on next page)



Tomorrow many Algerian refugees who could have lived are likely to be dead. They will die from lack of food, from exposure, and from the diseases of extreme privation. 80% are women and children—more than 30,000 are orphans and many roam the countryside searching for food.

World Refugee Year has helped them a little; but it cannot end their plight, as it may for Europe's refugees. We need money, desperately: for feeding schemes, for children's homes, for occupational training and for mobile clinics. A month's supplementary food costs £1; £1,200 buys a mobile clinic.

We appeal to you quite literally to save a life—the life of someone who may have no chance if help does not come swiftly. In a matter of days your subscription can be helping to send food, blankets or medicines.

Please send contributions to:

THE HON. TREASURER, THE U.K. COMMITTEE FOR ALGERIAN REFUGEES, 49 DENISON HOUSE, 296 (S) VAUXHALL BRIDGE ROAD, LONDON, S.W.1

Supporting Organisations:

CHRISTIAN ACTION, FRIENDS SERVICE COUNCIL, INTER-CHURCH AID AND REFUGEE SERVICE, INTERNATIONAL VOLUNTARY SERVICE, OXFORD COMMITTEE FOR FAMINE RELIEF, WAR ON WANT.

It is my particular concern in this regard to get into touch with as many Unitarians who are engaged in the teaching profession as is possible. Their help is essential if our study is to be both comprehensive and helpful. We want not only to have their views as Unitarians but also their aid in discovering what teachers not of our faith feel about the various points we are raising in the questionnaire. I shall be glad to hear from those who are interested and who wish to help.

55 *Ellerton Road,* *London, S.W.*18. Yours, Arthur Peacock, Hon. Secretary, Social Service Dept.

A Request

Sir: It has been suggested that I should write a history of the Chatham Unitarian Church, and in this connection I should be glad to hear from any former minister or member of the church who would like to send their personal recollections; or, indeed, from anyone who feels that they might be of assistance to me, either with regard to the Chatham church itself, or to the Old General Baptist community in Kent out of which it arose.

In particular, and with regard to the earlier history of the church, I believe the following works may help me, and I should be very grateful to anyone who can assist me to a sight of them:

"Vestiges of Protestant Dissent" (G. Eyre Evans).
"History of the General Baptists" (Taylor, 1818).
"History of the General Baptists" (Wood, 1847).
"Truth's Testimony" (Coffin, 1665).
"The Wonders of Free Grace "(Jas. Weller, Cranbrook, 1845).
"Works of the late James Weller" (published by Waters, Cranbrook. Date ?).

764 *Maidstone Road, Bredhurst, Gillingham, Kent.* Yours, George Spencer.

Invitation to Holiday Makers

Sir: A very special welcome awaits Unitarian holidaymakers who visit historic Flowergate Old Chapel, Whitby and Westborough Unitarian Church, Scarborough—Sunday Services at 2.30 p.m. and 6.30 p.m. respectively. Come and enjoy the fellowship offered by two of our seaside congregations.

Scarborough. Yours, G. W. Parkinson.

News Review

Cape Town

The Rev. Magnus Ratter will be returning to this country in the autumn. He and Mrs. Ratter leave behind in Cape Town a congregation which is deeply grateful for the ten years of splendid service that has been rendered to them, and it is with genuine regret that they will take leave of the Ratter family.

Now they look for a successor and they have asked the Assembly's help in this matter. They are prepared to pay reasonable passage, and suggest that in the first instance the appointment should be for a period of five years.

Any minister who is interested is asked to write to the Secretary of the Assembly and not to the church. The Secretary will be happy to give full particulars to anyone who is interested.

This is a very important appointment, particularly at this time in the history of South Africa when it so essential that our liberal witness should be maintained in Cape Town.

Mr. Ratter has also helped the little fellowship at Johannesburg, which is fortunate in having among its members Mr. and Mrs. David Livingstone, whom many will recall as serving at Cape Town before Mr. Ratter. J.K.

Induction at Plymouth

The Induction of the Rev. J. R. Blackburn, formerly of Stockport, to the charge of the Unitarian Church, Plymouth, took place on June 8th.

The service was conducted by the Rev. J. W. Maw, of Cullompton, who gave the charge to the congregation. The charge to the Minister was delivered by the Rev. A. H. Birtles, of Bristol. After the Minister had been installed by the Chairman of the congregation, Mr. S. Palmer, an induction prayer was offered by the Rev. A. Hinde.

The Lord Mayor of Plymouth attended the service and there were visitors from other Unitarian churches in Devon as well as friends from other denominations in the city whose presence was a great encouragement to the members of the Plymouth congregation. At a Welcome Meeting following the service, greetings were expressed by the Lord Mayor, the Rev. C. Easton of Torquay, Prebendary W. H. A. Cooper of St. Andrew's Church, the Rev. Thomas Jones of Sherwell Congregational Church and the Rev. A. Cutts of St. Budeaux Baptist Church. The Presbyterian minister was at the service and there were Jews and Quakers also present—a truly civic and inter-denominational event.

Inspiring Occasions

The 250th Anniversary of the Old Meeting, Sidmouth, was worthily celebrated on June 11th and 12th. Prior to the Anniversary week-end three week-night lectures had been given in connection with the Advance Campaign. All these events have been well advertised. The Rev. Dudley Richards lectured on "Who are the Unitarians?"; the Rev. Joyce Hazlehurst on "What Jesus means to me—a Unitarian"; and Sir Alister Hardy spoke on "Science and Religion". On Saturday evening, June 11th, a Public Meeting took place in the Schoolroom, presided over by Capt. Arthur Blake who brought greetings and good wishes from the General Assembly. Other speakers were the Rt. Hon. J. Chuter Ede, the Rev. Lawrence Redfern, the Rev. A. H. Birtles, the Rev. F. Gibbons (local Congregational minister) and the Rev. H. Whitaker. The Rev. J. W. Maw gave the opening prayer. It was a memorable meeting. The note stressed in the speeches was that while we rightly give thanks for the labours and loyalties of our forefathers we must prove ourselves worthy of our heritage in this age of religious indifference, not persecution, by our appreciation of the true purpose of the Church, and byour sense of moral and spiritual responsibility.

The services on the Sunday were inspiring occasions. At the morning service the Chairman, Mr. G. Hamlin, and members of the Town Council were present. The Rev. H. Whitaker conducted the service, the Lessons were read by Mr. Hamlin and the Rev. L. Redfern, and the address delivered by the Rt. Hon. J. Chuter Ede. The service in the evening was conducted by the Rev. Lawrence Redfern who also preached the sermon. These celebrations, along with the preceding lectures, have meant much to the members of the congregation. They have felt the stimulus and challenge of these events, and the presence of leading members of the denomination in their midst has done them good. Visitors have been present throughout, some of whom have expressed appreciation of what they have heard.

The

HIBBERT JOURNAL

A Quarterly Review of Religion, Theology and Philosophy
Edited by L. A. GARRARD, B.D., M.A.

List of Contents — July, 1960

The Human Response to an Expanding Universe.
PROFESSOR HARLOW SHAPLEY

Christian Values and the Arts.
SIR HARRY LINDSAY

David Livingstone and Central Africa Today.
PROFESSOR VINCENT HARLOW

The Metaphysic of Worship.
THE REV. DR. T. A. BURKILL

The Accepting Attitude.
PROFESSOR JOHN DEWEY CAVE

Annual Subscription 17s. 6d. post free. Single copies 5s. net. A free specimen copy of a back number will be sent on request

GEORGE ALLEN & UNWIN LTD
40 MUSEUM STREET, LONDON, W.C.1

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 3, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAN DAVIES
ALTRINCHAM, Stamford Road Chapel, 11, Rev. F. W. ROBERTS
ASHTON-U-LYNE, Unitarian Church, Edgeworthy Road, 11.15 and 3, No Service
ASPLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDULPH Chapel (nr. Stoke-on-Trent), Unitarian Church, 11, Rev. R. TAYLER
BILLINGHAM, Free Church, High Street, 11, no Service
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (July 10) Rev. MAURICE JONES
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Mr. J. MCCLELLAND
BIRMINGHAM, Waverley Road Church and Sparkbrook Mission, Small Heath, 6, Rev. JOYCE HARGREAVES
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. STERWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. LONG, 6.30, Rev. W. STEPHENSON
BOLTON, Wellsbury, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Bowling Avenue, 3.15, Student
BRADFORD, Peace Hall Branch, 10.45 and 6.30, Rev. FRANK A. BALLOCK
BRIDGWATER, Gold Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHTON, Unitarian Chapel, 11, Rev. G. RAPHAEL JAMES
BRISTOL, Christ Church, Unitarian, New Road, 11, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. SHORT
BRISTOL, Oakfield Road, 11, Rev. A. H. Shorter, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. P. H. RYDE
CAERMARTHEN, Memorial Church, Emmanuel Road, 11 and 6, Rev. Principal I.A GRIFFITHS
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHESTER, The Church of the Great Consolation, Hamilton Hill, 3, Mrs. JOAN HYDE
CHESTERFIELD, Saltergate Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. W. E. LEONARD, 6.30, Rev. E. H. SHORT
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHORLEY CROSS, Ashtons, 10.45 and 6.30, Rev. KENNETH TURNER
CHORLEY, Great Meeting House, Hollyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CHORLEY, Free Christian Church, Bank Street, 6.30, Supply
CHORLEYWOOD, Unitarian Church, Stonehouse Street, 11 and 6.30, Mrs. M. R. DUTTON
CHORLEY, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. J. P. CHASE
DENBIGH, Willow Street Chapel, 11, 6.30,
DERBY, Peter Gate Unitarian Chapel, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Rev. G. KEMBER
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FERRAY
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Mr. JOHN PATTERSON
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. ASVILL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN EDWARDS
DUNMOW, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERDOW
DUNDEE, Unitarian Church, 35, Constitution Road, 11, Mr. J. SEATON
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. J. B. TOWERS
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-ELLIOTT
GALASHIELS, High Chapel, 11 and 6.30, Rev. J. HARVEY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, no Service
GLOSSOP, Hadfield Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORNELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUINN
GOSPORT, Meadow Chapel (Forestside), 6.30, Rev. G. MABEL BARRY
GREENOCK, Ward Street Church, 11.15, Mr. KEVIN HILL
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate, 10.45, Dean RICHARD D. PRICE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. J. REECE WALKER
HASLEMERE, Great Meeting, Bunch Lane, 11 and 6, Rev. E. A. DAVIES
HEBDEN, Wesley Road, 11, Rev. J. MERVYN HILL
HEREFORD, Friars Street, 6, Rev. L. CHAPMAN
HULL, Park Street Church (Unitarian), 6.30, Rev. HARVEY PEERS
ILKESTON, Market Place, Unitarian Chapel, 6.30, Student
KENDAL, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KIDDERMINSTER, Church Street Church, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30 Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. GOLLAND
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. ATHERTON
LIVERPOOL, Renshaw Street Church of Freedom, 11 and 6.30, Dr. F. N. TOWNELL
LIVERPOOL, Hope Place Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, 1000 Street, 6.30, Rev. J. ERIC MORRISON
LIVERPOOL, Gateacre Chapel, 11, 6.30, Rev. S. E. BERESFORD
LIVERPOOL, Hamilton Road, Bootle, 3 Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30
LIVERPOOL, Little Road, 11 and 6.30, Rev. E. B. SHORT
LONDON, Hall Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Hackney Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Balham, Elms Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gardner Seaver
LONDON, Forest Gate, Upton Lane, 6.30, Supply
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. Gregory, 6.30, Mr. S. P. MARTIN
LONDON, Hackney, Mare Street Ch. Church, Clarkson Place, 11 (Family Service), Rev. R. E. Greenwood
LONDON, Hampstead, Rosslyn Hill, 11, Rev. HOWARD P. MOTT
LONDON, Highbury Hill, Unitarian Church, 11, Rev. JOHN KIELTY
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. DAVIES
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Mansfield Street Church, Mansfield Street, 6.30, Rev. JAMES GIBSON
LONDON, Mansfield Free Church, Gresham Road, 11, Rev. WILLIAM M. LONG
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. E. BARRINGTON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR FRANCIS SHAW
6.30, Rev. Dorothy de Lissa and Rev. Maurice Jones
LONDON, Wood Green, Unity Church, Noverton Road, 6.30, Mr. Kevin Hill
LYTHAM ST. ANNES (Ansdell), Chanting Road, 11, Rev. R. W. DARBY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Rev. MORGAN HILTON
MANCHESTER, Bradley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, 3, and 6.30, S.S. Anniversary
MANCHESTER, Heaton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARRING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30 Mr. ALLEN KIRBY
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. HOWARD
MANCHESTER, Stand Chapel, Whitefield (July 10) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLEWICH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. CARTER
NORTHAMPTON, Kettering Road Church, 6.30,
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mrs. JOAN EVANS
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
PARR LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUDDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STORRAR
PRESTON, Unitarian Chapel, Church Street, 6.30, Supply
RINGWOOD, Hants, The Meeting House, 11, Rev. FRANCES TERRY
RIPPONDEN CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Addisson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Supply
SHEFFIELD (Attercliffe), 6.30, Mr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SKIPTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CRABTREE
SOUTHEND-ON-SEA, Dunsley Road, 6.30, Mr. J. HOLLAND
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
SPENNYMOOR, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STEPHEN
STRATTON, Unitarian Church, High Street, 6.30, Rev. L. BARRIE SHORT (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. F. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBER
TORRINGTON, Unitarian Church, 10.45 and 6, Mr. J. SMITH
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES EARWAKER
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. L. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACGREGOR
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WARMSLL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Mr. E. E. STRACHAN
WILMSLOW, Dean Row, 10.45, Rev. A. R. DOWNING, Syd, 3, Rev. A. R. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. KINLEY
11, Supply

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Hall Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRANKENBERG, 132, Duke Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. BARNETT, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gore Alley, Melbourne, C.1. Minister: Rev. W. BARNETT. Meetings as advertised.
SOUTH QUEENSLAND CHURCH, Annie Road, Seaford (Via.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. BARNETT

CANADA

MONTREAL, Church of the Messiah, Simbonde Street West and Simpson Street, 11, Supply
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MARTIN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HARVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell's Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Service suspended—Enquiries—Miss Vinton, Tel. 45-252

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. HOWARD C. ROWSE

THE LINDSEY PRESS

JUST PUBLISHED

BRITISH UNITARIANISM
PAST PRESENT AND FUTURE
by John Kielty
Minns Lectures (U.S.A.) 1959

An invaluable and informative outline of our religious movement, leading up to an optimistic survey of present tasks and future possibilities.

2s. 6d. by post 2s. 8d.

Other recent publications

ESSAYS IN UNITARIAN THEOLOGY
Edited by K. Twinn, M.A.
8s. 6d. by post 9s. 2d.

HISTORY OF THE OLD MEETING HOUSE MANSFIELD
by J. Harrop White
7s. 6d. by post 8s. 1d.

TOWARDS A NEW THEOLOGY
by S. P. Whitehouse
Essex Hall Lecture, 1960
2s. by post 2s. 2d.

THE LINDSEY PRESS

1-6 ESSEX ST., STRAND LONDON, W.C.2

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid
4d. per word, minimum 6s.

W. Heaver Higgs Press Organisation Limited,
Kingsgate House, 115, Holborn, London, W.C.1
Telephone: CHAncery 8772

Display Rates on Application Special Terms for a Series

Family Holiday Conference
Hucklow. July 30th to August 6th

A few vacancies, due to cancellations, for families or lone Unitarians of all ages.

Enquiries: Mrs. A. Howarth, M.A., 51 Hurst Lane, Cumnor, Oxford.

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 45 6s. 9d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7554 Editorial: EUS 2412.

Holidays Abroad

VACANCIES.—Unitarian parties, Austria/Yugoslavia (August 8th—21st), Norway (August 18th—September 1st). Nothing strenuous. Good fellowship. Lone travellers welcome.

Rev. Parkinson, 10A Westbourne Grove, Scarborough.

Western Union Annual Assembly

The Annual Assembly of the Western Union was held at Bridgwater on Saturday, May 28th. Mrs. M. R. Dickin (President) occupied the Chair at the Business Meeting when the report and statement of accounts were presented and adopted. The Rev. G. Randall Jones laid down his office of Secretary and District Minister, which he felt obliged to give up for health reasons and the Rev. J. W. Maw of Cullompton was appointed Honorary Secretary of the Union in his place. The Rev. Randall Jones was elected President with Miss Freda Clegg of Bristol as Vice-President for the coming year.

At the end of the Business Meeting, Mrs. Dickin presented a wallet containing two hundred guineas to Mr. Jones on his retirement as a token of the esteem and gratitude of the members of the Assembly and expressed the hope that he would be blessed with better health with lessened responsibilities. He had, she said, been a devoted servant to the Assembly for many years and carried out his duties efficiently and helpfully and the gift was a tribute of affection and respect in which both he and Mrs. Jones were held.

Immediately afterwards the Annual Service was conducted by the Rev. A. H. Birtles of Bristol, who preached an eloquent and inspiring sermon on the practice and place of the Church. The Church, he declared, was the most effective instrument for transmitting the fire of aspiration from the past to the present and awakened in us a passion for excellence. Only if it does that will it continue to serve the needs of men. It must be able to perform this function and not simply go on by sheer force of tradition. After tea, the day's proceedings concluded with the Epilogue conducted by the Rev. W. Miller.

New Arrangement in Suffolk

News from the Suffolk area seems very rare but according to the June calendar the Rev. Nicholas J. Teape has taken on the task of the oversight of the three churches, Ipswich, Bedfield and Framlingham for an extended period of two years. No one considers the project an ideal one, but an arrangement which is a necessity. In the Suffolk Unitarian for June the minister of Ipswich church says, "When all is said and done the real crux of the matter is not the shortage of ministers and money which we hear so much about but the acute shortage of lay people. We need more active Unitarians taking a real live interest in our faith".

All those interested in the work in Suffolk, associated as it has been from the days of the late Miss Lucy Taggart and Miss Florence Hill, under the auspices of the Central Postal Mission in Bedfield and in Framlingham, will wish Mr. Teape every success. He has a talented wife who has recently been appointed Director of Religious Education at Thurleston Secondary Modern School and also recently awarded the L.R.A.M. in music. She is also Secretary of the U.Y.P.L. at the Ipswich church.

In May the 260th Anniversary Service was held when the Mayor, Aldermen and Councillors attended the service.

Katherine Harman

Katherine Harman slipped quietly and peacefully away from us on June 11th, in her 88th year, without forewarning in pain and suffering, and with senses and faculties undimmed. Unitarian born, childhood playmate of her cousins Neville and Austen Chamberlain, widow of the late Dr. N. Bishop Harman, M.A., President of the General Assembly in 1937-38, she was for the past 30 years a generous supporter of the Bessels Green congregation and a regular worshipper to the end.

In later years she had found or retained a deep confidence and quiet but firm assurance in the future of the free, liberal and progressive faith that had sustained and inspired her whole life, and was unshakeably persuaded that our faith not only holds the answer to many of the world's deepest needs but will also be called to give that answer increasingly in due season. It was that quiet but firm assurance that inspired many of her acts of greatest generosity, including her magnificently generous gift of £20,000 towards the rebuilding of our national headquarters, and her donations towards the reconstruction of our churches at Bessels Green and elsewhere—but still more, it was that same firm confidence and assurance that, amidst happy recollections and hallowed memories, enabled her to accept and even welcome the inevitable changes of time in our religious life, and that communicated itself to those who were privileged to know her in those moments "when courage fails and faith burns low and men are timid grown". Thus, in great length of days, she maintained that true spirit of liberal religion which, it has been said, "seeks to make history rather than be bound by it"; and as we rejoice that one of the council chambers in our new headquarters will bear her family name through the years to come, so we are also assured that her spirit will live on, when we are dust, in "a nobler life than man has yet known".

W.W.

Printed by SOUTH ESSEX RECORDING Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co. Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Wholesale (Wholesale) JOHN MENZIES, Newsagents, Saturday, July 2, 1960